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The Masonic Craftsman

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of Freemasonry*

In This Issue: Are "Degree Teams" Desirable?

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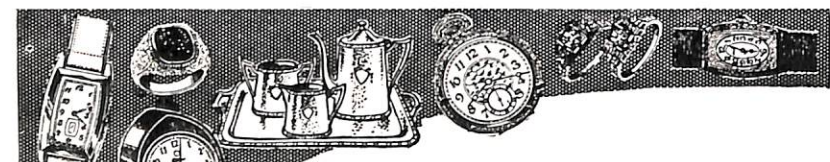
LIVE FOR SOMETHING

*Live for something; be not idle;
Look about thee for employ;
Sit not down to useless dreaming;
Labor is the sweetest joy,
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties;
Active be, then, while you may.*

*Scatter blessings in thy pathway;
Gentle words and cheering smiles
Better are than gold and silver
With their grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.*

*Hearts there are oppressed and weary;
Drop the tear of sympathy;
Whisper words of hope and comfort;
Give, and thy reward shall be
Joy unto thy soul returning
From this perfect fountain-head;
Freely as thou freely givest
Shall the grateful light be shed.*

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NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

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To our readers everywhere, in the United States of America, in Canada, England, India, China, France, Germany, Belgium, Switzerland, in the several countries of South America, in Australasia and other countries where the CRAFTSMAN is read



Greetings:
A Merry Christmas
and
A Happy New Year



FAITH From the beginning of human history Faith has been the guiding light of mankind. All human progress, from the days of the cave man to this year of grace, has been the result of faith. Scoffers have derided the efforts of the world's great minds, but the faith animating their acts persuaded them to conquer all difficulties and make of the obstacles placed in their path by the incredulous or by the natural limitations of feeble intellects, stepping-stones to a higher civilization.

In retrospect many of the commonplace things of today were seemingly impossible, and yet they are here today for all to enjoy. Science and invention have produced marvels, and in the laboratories other marvels are even now in process of preparation for unborn generations to enjoy.

Who could have foretold that the ox-drawn cart would have been supplanted by the steam locomotive, and that in turn by electric motive power; that the sputtering candle of our forefathers would give way before the wonders of the electric light; that voices conjured from the air could be projected thousands of miles and the minds of men influenced daily and hourly by those of men in countries separated by vast distances.

The faith that inspired a devoted group of the companions of Jesus, of Nazareth, that obscure little town far removed from the centers of men, nearly twenty centuries ago, has had fruition in the belief of millions and has given inspiration and hope to generation after generation.

Not by the easy path, however, lies the way of faith. Only an unconquerable spirit can attain its full fruits. Humans, by reason of inherent weaknesses, frequently lack the vision to grasp opportunities that lie round about; pitiful indeed have been the exhibitions that have been given of their frailties and bootless projects based on a reliance in material things rather than the saving inspiration of faith and the spiritual side of life.

In the light of such progress as has been made, it is

difficult to see how the nations of the world could so far forget their divine origin as to tolerate the woeful waste of war, for instance, with its interminable after-maths of unhappiness and misery.

Why is it that those great agencies with which a beneficent Providence has so bountifully endowed the race have not been used in the interests of peace and those other measures productive of genuine good? Only the limitations imposed by human selfishness and a continual striving after material things has prevented it. Thus the mistakes with which the world is afflicted and which to some seem in a measure to be the beginning of a breakdown of civilization, are bringing their inevitable reaction.

The instantaneous meeting of minds now possible between the people of all nations could, were the motive present, be made to stop this horrible waste of life through war; could by an international tribunal settle most of the vexed problems pestering the world. In short, with good will, the very agencies we now have could be made the medium for raising world standards to infinitely higher levels.

Vision and faith are the two things at present lacking to bring the world to a better order. No man will deny that wrong and error can be rectified by a calm consideration of the facts surrounding them and the exercise of common sense in international relations.

Now at Christmas time is a good time for men to look beyond their present horizon; to turn their thoughts beyond the mere accumulation of worldly wealth; to ask themselves whether they cannot help to bring nearer a happier day. It can be done, but only through an enlightened consciousness and a realization of the futility of many present day practises. With faith and vision and patience to endure all things, the morass into which most of the nations are slowly sinking may be safely passed and freer, fairer fields found.

DELINQUENCY There are in many lodges other delinquents than the non-dues-payer, and it is a question whether these men are not less desirable as members of the Craft than the latter.

We refer to that member of an investigating committee who refuses to take his duties seriously, and who, if he makes a report at all, does so only after a most casual or superficial examination of the candidate's qualifications; the member who contents himself with the thought that his fellow committeemen will do the job thoroughly anyway.

This is a dangerous attitude to assume. The duty of all members of investigating committees is plain. It cannot be shirked. In the event of a dereliction of
(Continued on Page 91)

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Are "Degree Teams" Desirable?

A Monthly Symposium

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CHICAGOJAMES A. FETTERLY
MILWAUKEE

THE DEGREE TEAM

By ALFRED H. MOORHOUSE
Editor New England Craftsman, Boston

ANY legitimate activity which fosters interest in or has as its directing motive the stimulation of genuine Masonic activity is desirable. Whether or not the so-called degree team comes into that category is a debatable question. We are aware that many such teams play a considerable part in the programs of lodges in different sections of the country. We know of no specific directing authority controlling the organization of such teams. They are nothing but groups of individuals, and of course subject to the regulations of Grand Lodge; their relative activity or lack of it is fostered or condemned by the degree of interest their work stimulates among the membership of the local bodies.

In the case of large industrial or similar organizations where many fellows are members of the Craft, it is quite evident that a community of interest exists prompting certain individuals to organize and to rehearse the ritual, for accuracy or impressiveness, and to seek opportunity to demonstrate their skill upon the occasion of the initiation or raising of some mutual friend.

There can be no fault found with this, if the work is conducted with dignity and in strict accordance with the edicts of Grand Lodge: praise is due to these men who, sometimes at considerable inconvenience, assemble regularly, and devote time to rehearsals with the aim of perfecting rendition of ritual. Their example is praiseworthy.

To the contrary, any team which in a spirit of levity or insincerity creates through its performance any semblance of burlesque, should be very properly and promptly squelched.

The working of all degrees is serious. No spirit of levity should be allowed nor deviation from its serious aspect tolerated.

We mention this because we have known teams and witnessed work which was anything but Masonic, according to our conception of the degrees.

After all, it is not a very pressing problem—if it is a problem at all. Here in Massachusetts such teams exist: some of them are admirable in make-up and their work beautiful to watch. A few, perhaps, are not desirable, but the watchful eye of the G. M. usually very promptly brings any irregularity into line with good practise and few abuses exist.



The essential thing to be remembered in every entering, passing or raising, is the impression made upon the mind of the initiate. He is the vital point. Upon him as a future brother and upon thousands like him the future of the Craft depends. That he will be suitably impressed and that the lessons of our exquisite ritual will leave their proper impress upon his mind is the main objective. If the degree team can assist in this desideratum we are in favor of degree teams. When they prostitute their proper functions we are heartily against them.

PURPOSE MUST DECIDE VALUE

By JOS. E. MORCOMBE
Editor Masonic World, San Francisco

THIS subject of special degree teams has been argued in many jurisdictions for years past. In some cases such organized groups have received the official blessing, while in others they have been severely criticized, and their discontinuance urged. Quality and beneficial results have varied, and perhaps no general commendation or criticism is justified by the showings made. Purpose and performance will govern the judgment in every case.

The trained staff, recruited from the lodge membership and strictly responsible to the proper officers, even if these are not of

its make-up, is beyond question a valuable asset for the body. A few years ago a grand master of California urged upon his brethren in grand lodge that masters be relieved from any part in the conferring of degrees, delegating such duties to a permanent staff of skilled brothers. His argument for such change was unanswerable in its logic. For thus opportunity would be offered for a higher class of Masons to aspire to and occupy the Eastern chairs in their lodges, now so largely given over to those who are of necessity slaves to routine.

Again, if the past masters of a lodge—concerned for accuracy and impressiveness of the "work,"—form themselves into a degree-conferring team, they are surely to be credited with zeal, sincerity and desire to keep their body in the way of progress and proficiency. Their occasional showings will call out unusual attendance, and they themselves will be kept at high pitch of usefulness.

But it is likely that the brother propounding this question had in mind the special teams formed by enthusiastic brothers, peripatetic in their movements



and under no direction or control but their own wills. Some of these, it must be admitted, evidence the desire to present the work with a proper dignity and in a manner consonant with its high purpose. But other such groups, as we have known, are inclined to bring into words and actions elements that are incongruous, to say the least. They introduce into the solemn drama episodes and suggestions that are wholly out of place. In more than one jurisdiction matters have gone so far as to draw official reproof and threats of restriction.

Some of these independent teams, in their negotiations with the lodges, have insisted that their members must provide the entertainment, and they even prescribe the feed that the lodge must supply. One can not say much for the programs thus presented, nor are they always of a nature such as should have presentation in a Masonic lodge room.

One must consider also the teams made up from other bodies of the Masonic connection. When one of such groups is flamboyantly advertised as being builded of Capitular, Chivalric or Scottish Rite material, and its members appear with insistence upon titles or rank foreign to Symbolic Masonry, it is certainly out of place.

It may be said that any showing by a uniformed body, or one otherwise distinctive, whether from within or without the Masonic connection, can contribute nothing of real value to the work of the lodge. A jarring element is brought in, to distraction of the minds of the members. The team that represents a business concern carries with it the taint of advertising.

Generally speaking, we may with safety conclude that degree teams, outside of those of the lodge and under its control, are needless. And like all things for which there is no real need, they can have no other than an injurious effect.

ARE SO-CALLED DEGREE TEAMS A BENEFIT OR INJURY?

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

ONE of the developments in Masonry of the past few years has been the organization of "Degree Teams." These bodies are usually made up of mutual friends who work in the same industry or calling and have a sincere love for the Masonic ritual. They bond themselves together and go from lodge to lodge as their services are requested, conferring the degrees—usually the Master Mason degree—on friends or acquaintances who may be candidates. Most usually the members of the "team" belong to a variety of different lodges, sometimes from widely separated jurisdictions. Their compensation comes entirely from their satisfaction in taking part in the "work" and from the wider acquaintanceship and friendships thus formed.

Viewed from those angles alone, such degree teams are an asset. Their activity tends to spread a broader

knowledge of, as well as love and understanding for, the Masonic ritual. They tend to break down the insularity or self-sufficiency of the lodges in the orbit of their activities and in many ways to develop that "universality" of Masonry which has for long been its aim and ideal.

The chief objection to these "teams" is their comparative freedom from supervision and control and the tendency on the part of some to over-dramatize the work or to introduce "horseplay" and thus destroy its entire value.

Being visitors and non-members of the lodge where they are officiating, in many cases the worshipful master is hesitant about correcting or rebuking what may be flagrant abuses of the beautiful ritual the team is there to exemplify. He may therefore sit by without voicing the protest his good sense admonishes him to utter. Successful in its initial attempt the "team" proceeds to additional efforts at extemporaneous dramatization for the benefit of the giggling and unthinking "sideliner" and to the disgust of the thoughtful Mason.

Degree teams are good, provided their work is inspected and passed by the proper authorities and provided the officers of all lodges where they perform exercise the same measure of supervision and control over them that they do over their own members.

DEGREE TEAMS

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

AS a rule, special degree teams are composed of brethren who have been carefully drilled in the parts they are to take and have assiduously memorized the words of the ritual, with the result that the conferral of the degrees is as nearly perfect as possible. Such an exemplification of the esotery will be more than usually impressive, effective and interesting—to the members of the lodge as well as to the candidate—and it is difficult to see how anything but benefit can result therefrom. Then there are the degree teams formed by members of Masonic study and instruction clubs. Their work is uniformly excellent and of benefit to the Craft.

On the other hand, it is admitted with regret, some degree teams are not imbued with very high ideals, and frequently they see in the conferring of a degree an opportunity to engage in levity or horseplay. "Give the candidate all he has coming" seems to be the motto, and then they proceed to give the candidate exactly what is *not* coming to him. Fortunately official discipline has practically eliminated such lapses from propriety. A degree conferred by a "wrecking crew" is always an injury to Masonry.

Equally undesirable is a degree team composed of men who are incompetent, although we may look with a little more charity on their motives. Impromptu degree teams are frequently organized from among fellow employees or associates of a candidate, with but



little regard for the ability of those composing the teams to confer the degrees properly. Being spirit perfect is more important than being letter perfect, but those taking part in the work should be fitted to do it in a creditable manner.

As an abstract problem we have the question whether Masonic degrees should always be conferred by the officers of the lodge, as some contend, or whether it is permissible to have special teams perform this function. There is difference of opinion.

In a rural community, where all the inhabitants have an intimate acquaintance, when the conferring of a degree is completed the candidate will find no strangers among the officers. He may discover that the postmaster occupied one station, the town lawyer, the hardware merchant, a neighboring farmer and the drug store clerk filling other positions, and perhaps the banker and the mail carrier walked side by side carrying rods. This is gratifying to the candidate and impresses upon him the equality which distinguishes Freemasonry.

In the larger centers of population this condition will not prevail, and to some extent the "industrial" degree team may supply the element of personal friendship. In many concerns with a large number of employees the members of the Craft have established clubs to promote more intimate relations among themselves. The formation of degree teams is common in such cases, and frequently a number of past masters are found among them. When the opportunity presents itself they offer their services to the master of a lodge to confer the degrees upon fellow employees.

Providing always that the work performed is of a high standard, the question of benefit or injury becomes one of personal opinion.

E D I T O R I A L

(Continued from Page 88)

duty, it is this writer's opinion, when cause has been shown, charges should be preferred against a delinquent or incompetent committee member as to his own right to remain in the fraternity.

We have continually criticized the tendency on the part of some individual lodge members to fail in this responsibility to the lodge. Most minor difficulties and many of the major difficulties confronting lodges are directly due to the negligence or shortsightedness of members of investigating committees. Trouble can best be avoided before its inception.

The Craft cannot afford the luxury of indifferent Masons. Undesirables are not wanted in our fraternity. If new candidates cannot show a clean bill of health, certainly they should not be saddled upon the fraternity. That too often is just what this type of applicant seeks. He is looking for a soft spot to drop into, where his misdeeds may be overlooked and where, perchance, he might "get something out of it." That's

not the spirit of Freemasonry, nor has it ever been. The spirit of *give*, not *get*, should animate all true Craftsmen.

Fortunately the great majority of Masters are familiar with the situation regarding investigating committees and take steps to check up their work, so that no injustice is done the lodge, but now and then cases do arise with subsequent consequences which undo all the good work accomplished and undesirables are admitted whose influence and example reflect no credit on the lodge nor the fraternity at large.

BONDS From a relatively high plane the word "bond", by a series of vicissitudes to which altogether too many Masons and others can testify, has sunk to a point where its significance as a binding instrument is somewhat shrunk. Former highly-prized industrial and other securities are, by reason of questionable, if not actually criminal practices, today anything but desirable possessions.

Yet there are bonds which are good and which perform a function this writer believes to be the duty of every Masonic body to provide itself with. No matter how small the organization, the man who handles the funds of the group, be it lodge, chapter, council, commandery, building fund, charity fund, or whatever aggregation of cash is represented by the payments or contributions of Masons—should be adequately bonded by a responsible fidelity company in an amount equal to any possible loss.

This does not necessarily imply any reflection on the integrity of the trusted person. He will, in most cases, be the first to agree with the proposal.

There have been altogether too many losses sustained within the Craft through the weaknesses of individuals to jeopardize the common property of all.

Grand Lodge should, we believe, insist upon the bonding of every subordinate officer to whom the care of moneys is committed. Failure to do so reflects upon its judgment.

DENTER Colorado and the territory contiguous is well served through the medium of *Square and Compass*, a journal of Masonry established in 1892 and edited by Henry F. Evans, who is a well known writer on Masonic topics and one of the Senior Fellows of the Philalethes Society.

In a recent issue, the *Square and Compass*, in a review of Masonic periodicals, paid its respects to *THE CRAFTSMAN* in felicitous terms and complimented us by reprinting several original articles from our columns. Among other things the review stated that "like the legendary food of Boston, the Masonic food furnished by *THE CRAFTSMAN* 'sticks to the ribs'." We appreciate these kind words in the metaphorical back-patting to which our modest contemporary resorts, and congratulate Brother Evans on the degree of eminence he has attained.

May the shadow of his circulation never grow less.

Theodore Roosevelt

By EARL B. DELZELL

In presenting the subject of this sketch to the Masonic reader it should be made perfectly clear that it is in no way a defense or criticism of the public life of Theodore Roosevelt. Possessing an individuality such as his you either liked or disliked his position on matters of state. Having given his life over almost entirely to politics, it is difficult to properly evaluate the character of such an active man without some reference to such activity.

ANCESTRY

Beginning back six generations—his great-great-great-grandfather, Nicholas Roosevelt, was a New Amsterdam alderman in 1700. His son, John, was in turn a member of the city government from 1748 to 1767, during which time the city had ceased to be New Amsterdam. His son, Cornelius C., in turn was elected to the city legislature, serving from 1785 to 1801. His son, James, became a member of the council in 1797, thus father and son occupied governmental chairs in the same body for two years. Then James J. was an alderman in 1828, a state legislator in 1835 and later a U. S. Congressman. His son was Theodore—a judge and philanthropist. He was the father of President Roosevelt. Thus, for seven consecutive generations there has been a Roosevelt prominent in public office. And in fact we might add Brother Theodore Roosevelt, Jr. to make the story complete.

Inasmuch as his public life is so well known to all of us, only such parts as seem necessary as a background against which to develop his Masonic record will be included.

Theodore Roosevelt was born at No. 20 East Twentieth Street, New York City, on October 27, 1858. His early life was most interesting. Reared in comparative luxury in a family of three other children, and living near a number of cousins in the immediate neighborhood, he was forced, through ill health, to develop ingenuity, initiative and resourcefulness that he might supplement with these characteristics what he lacked in physical ruggedness. He was a puny child—asthmatic, undersized, and physically greatly handicapped.

Due to his delicate health he attended elementary school but very little and that was when he was enrolled at Professor MacMullen's Academy in New York City. Otherwise he was taught at home. When he was ten years of age, his father took the family to Europe. Evidently he did not get much enjoyment out of the trip if his diary on that occasion is any criterion:

Munich, October. In the night I had a nightmare dreaming that the devil was carrying me away and had collarer morbos (a sickness that is not very dangerous) but Mama patted me with her delicate fingers.

November 22. In the evening Mama showed me the portrait of Edith Carow and her face stirred up in me homesickness and longings for the past which will come again never aback never.

Paris, November 26. I stayed in the house all day, varying the day with brushing my hair, washing my hands and thinking in fact having a verry dull time.

Nov. 27. Did the same thing as yesterday.

Chamounix. I found several specimens to keep and we went on the great glacier called "Mother of Ice!"

We went to our cousins school at Waterloo. We had a nice time but met Jeff Davises son and some sharp words ensued.

Venice. We saw a palace of the doges. It looks like a palace you could be comfortable and snug in (which is not usual)—We went to another church in which Conic jumped over tombstones spanked me banged Ellies head etc. (Conic was his pet name for his younger sister, Corinne.)

When the Roosevelts returned home the next year, one of the fellow passengers said he remembered Theodore as "a tall thin lad with bright eyes, and legs like pipestems." Realizing the handicap of a diseased body, the father fitted up a gymnasium in the basement of the home and informed the lad, "you have brains, but you have a sickly body. In order to make your brains bring you what they ought, you must build up your body; it depends upon you." It was said of him in later life that no other boy enfeebled by a distressing chronic disease, resolved as did he to conquer such a weakness by a wisely planned and unceasing course of exercises. Roosevelt became in time a man of powerful physique.

We will leave it to the historian to record the innumerable activities of his busy life. It is too great a task and not within the province of an article such as this.

MASONIC CONTACTS

In the *Masonic Standard* (New York) of April 13, 1901, there appeared this notice:

"Brother Theodore Roosevelt will be raised to the Sublime Degree of Master Mason in Matinecock Lodge at Oyster Bay, on Wednesday evening next. Owing to the large number of invited guests, admission to the hall will be by ticket only."

In the April 27 issue this item appeared:

The lodge room of Matinecock Lodge, No. 806, at Oyster Bay, was last Wednesday night filled to its utmost capacity with as distinguished a gathering of Masons as ever assembled in this state to do any Masonic work. There were probably 500 brethren present. The Third Degree was conferred on Brother Fellowcraft Theodore Roosevelt. R. W. Edward M. Ehlers, Grand Secretary, presided as Master. The candidate passed a perfect examination in open lodge.

The above item apparently referred to the first section only, as it appears Grand Master Mead, assisted by a number of Past Grand Masters, conducted the

second section. Dr. Root, a close friend of the candidate, living in Oyster Bay, acted as Senior Deacon.

Brother Theodore Roosevelt was initiated January 2, 1901, passed March 27, 1901 and raised April 24, 1901 in Matinecock Lodge No. 806, Oyster Bay, New York; he addressed the Grand Lodge of Pennsylvania in 1902; he was present at the corner stone laying of the Army War College, Washington, D. C.; broke ground for the Masonic Temple at Spokane in 1903 and nine years later gave an address from the Temple; was elected an Honorary Member of Illinois Masonic Veteran Association, 1903; elected an Honorary Member Pentalpha Lodge No. 23, Washington, D. C., 1904; present and made an address at the laying of the corner stone of the House of Representatives office building, Washington, D. C., in 1906; gave an address in Masonic regalia at corner stone laying of new Masonic Temple, Washington, in 1907; and addressed the Grand Lodge of New York in 1917.

The following extracts from his Masonic utterances will serve to indicate the regard in which he held the principles of Masonry.

Address Delivered Before Grand Lodge of Pennsylvania

No man can be insensible of the honor of addressing a body like this on an occasion like this. I should think that every man would be a better man for having been here today. I thank you indeed for having given me the chance of being present. I can speak with a freedom here that is impossible anywhere else, and with a certainty of not being misunderstood. It seems to me that which this country needs more than anything else is not to preach only, but practice the virtues we try to realize through Masonry and to show to the memory of the greatest Mason that ever lived—Washington—the homage of deeds, not merely words.

One of the things that attracted me so greatly to Masonry that I hailed the chance of becoming a Mason was that it really did live up to what we as a government are pledged to—of treating each man on his merits and as a man. When Brother George went into a lodge of the fraternity, he went into the one place in the United States where he stood below or above his fellows, according to the official position in the lodge.

He went into the one place in the United States where the idea of our government was realized as far as it is humanly possible for mankind to realize a lofty ideal. And I know that you will not only understand but sympathize with me when I say that great though my pleasure is in meeting you here as your guest in this beautiful temple and in meeting such a body of men as this that I am now addressing, I think my pleasure would be even greater in going into some little lodge where I meet the plain, hard-working men—men who work with their hands—and meet them on a footing of genuine equality, not false equality, depending on each man to be a decent man and fair dealing Mason.

Each one of us naturally is interested especially

in life as he sees it from his own standpoint. Each one of us that is worth his salt is trying to do his share in working out the problems that are before all of us now at the beginning of the twentieth century. And so does any man in public life, whatever his position be, if he is interested at heart he has the desire to do some kind of substantial service for his country. He must realize that the indispensable prerequisite of success under our institutions is genuineness in the spirit of brotherhood.

Masonry should make and must make each man who conscientiously and understandingly takes up his obligation the best type of American citizenship, because Masonry teaches him his obligations to his fellows in a practical fashion.

Masonry teaches and fosters more than the qualities of self-respect and self-help; the qualities that make a man fit to stand by himself, and yet it must forestall everyone who appreciates as it should be appreciated the beautiful and solemn ritual; it must foster in him a genuine feeling for the rights of others.

Masons help one another in a way that is free from that curse of self-condemnation. Help given in a spirit of arrogance does not benefit any one. Help must be given rationally with a feeling of good will. Now, in our life today, in our great complex industrial centers, what do we need most? We need most each to understand the other's viewpoint; to understand that the other man is at bottom like himself. Each of us should understand that and try to approach the subject at issue or any problem that arises with a firm determination not to be weak or foolish. That is helpful to your neighbor.

Our system of government is the best in the world for a people able to carry it on. Only the highest type of people can carry it on. We believe that we can—we know that we can, but we can do it only if each of us in his dealings with the outside world carries into them the spirit that makes a man a good Mason among his brother Masons.

Remarks at Spokane, Washington:

Brothers, I shall say but a few words. It has been a great pleasure to me to be here at the laying of this cornerstone. I trust that the building erected thereon will be dedicated in deed as well as in name to friendship and virtue and all the purposes which we hold dear. I trust that the men here will so conduct themselves that the principles we profess will be a real and vitalizing influence in our own lives, in our relations with one another and with the outside world. On one occasion he remarked:

I violate no secret when I say that one of the greatest values in Masonry is that it affords an opportunity for men in all walks of life to meet on common ground, where all men are equal and have one common interest. For example, when I was President the Master of my Lodge was Brother Doughty, gardener on the estate of one of my

neighbors, and a most excellent public spirited citizen, with whom I liked to come in contact. Clearly I could not call upon him when I came home—it would have embarrassed him—neither could he, without embarrassment, call on me. In the lodge it was different. He was over me, though I was President, and it was good for him and good for me.

When the birthplace of Roosevelt was dedicated as a shrine to American patriotism, the famous St. Cecile Lodge quartet of New York furnished the music. Theodore Roosevelt, Jr., had paid a fraternal visit to Emmanuel Lodge in New York but two nights previous. He expressed great satisfaction over the recognition which was being paid his father.

Perhaps the best epitome of our illustrious brother's career may be found in reflecting on his own philosophy of life, as taken from his own words in *The Great Adventure*.

Only those are fit to live who do not fear to die; and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are parts of the same Great Adventure. Never yet was worthy adventure worthily carried through by the man who put his personal safety first. Never yet was a country worth living in unless its sons and daughters were of that stern stuff which bade them die for it at need; and never yet was a country worth dying for unless its sons and daughters thought of life not as something concerned only with the selfish evanescence of the individual, but as a link in the great chain of creation and causation, so that each person is seen in his true relations as an essential part of the whole, whose life must be made to serve the larger and continuing life of the whole.

—*Bulletin of the G. L. of Iowa.*

Ancient Operative Masonry

By BRO. JOHN YARKER, West Didsbury, Manchester

[Through the good offices of Bro. J. Hugo Tatsch, P. M., of New York, we are enabled to pass this excellent article on to our readers.]

Every Masonic authority now admits that our present system is derived from the Operatives, and we must be dullards of the first class to suppose they would allow us to make a society out of their ceremonies, and submissively hand everything over to us without a pang. Hence, I accept the statements which their members have made that they have continued their ceremonies, and, moreover, that they are to be found unchanged abroad.

It is noteworthy, and important in this inquiry that an instructed Operative will at once recognise that the Old York pre-1813 ritual is of operative derivation, slightly modified, but the same thing cannot be said of our present ritual, which does not lend itself to that view. We know its history, and that's all. York did not, up to 1740, entirely abandon its Operative character. Durham worked the same ritual because that county and Northumberland had many operative lodges, some of which joined the G. L. of London, whilst others remained aloof. A few antiquarian Masons possess the Durham ritual prior to 1790, and I may offer a few remarks upon it. Dr. Oliver, in nearly every book he wrote, quotes literally from it as the "Old York Lecture," so there is ample evidence of its authentic use at York. It is the *Ritual of an Operative body*, or Guild, *garbled by a Modern Mason*—viz., the Prov. Grand Secretary of the County of Durham, under the G. L. of London. In some respects this has led to contradictory items. Ask any Operative Free Mason what was lost by the death of the 3rd G. M. M.? Perhaps he may "throw dust in your eyes," or he may tell you, as he has been taught, that nothing was lost but a life. The Durham Lecture says it was the secret

of the insect Shermah, used to impart a high polish to the stone. The oldest French rituals said that was a fear that the word had been imparted, and therefore, a substitute was adopted, it may have been to distinguish Moderns—but the real word was given in the closing part. How could anything be lost in Ancient Masonry when every act was that of K. S.?

The Durham antiquary, Wm. Hutchinson, is said to have reduced and revised the Lectures, and this system was in use in Manchester down to 1813, and I wrote a copy and presented it to the Library of the Quatuor Coronati Lodge, No. 2076, which will have it for reference, by those who desire it.

About the year 1889 I read a very lengthy paper before the members of the Masonic Literary Society of Liverpool, and the evidence there given would go a long way to bridge over the lacuna in one of Bro. Stretton's papers, between Julius Caesar and the building of St. Paul's and I may remind your readers that the Duke of Richmond was the Master of a pre-1717 lodge that claimed to date from such Caesar. Before I used this paper I submitted it to one of the most broad-minded and competent Masons that England has ever had—the late Brother Speth—who expressed his approval of it.

We read constantly about a two degree Freemasonry, and I remember a time when it was popularly argued that no degree at all existed before 1717. Do these writers imagine that K. S.'s Temple could have been built by these eighteenth century 2° Masons? The debased system of Scotland is no guide to what existed, and still exists, and we must exercise some common sense. Let us take three of the best worked lodges in Scotland, which evidently had some influence in shaping the course of the G. L. of London—viz., Haughfort, Kelso, Melrose—the youngest of them not

later than 1700. We find three degrees—the E.A.P.; the F.C.; the Master in the Chair—but who *Passed* the Master in the Chair? Either he was Passed by a competent tribunal, the "Six Men of Ancient Memory" of the Shaw Statutes of 1598, or he was no Master at all, and every country, where building was known, had a tribunal to Pass Masters—not to Install them Master of a Lodge, but to test and verify their qualifications. Take Durham Minutes: the boy Apprentice had to appear, be "Entered," and receive a charge; at the end of the seven years he was formally freed of his indentures, became an Apprentice Mason, and later a Fellow; then the London Mastership was introduced, 1735, and the older Craft Harods re-established themselves as a "Grand Lodge." The French Companionship had equally two ceremonies besides the apprentice. But they had also the Master's Fraternity, against which the Council of Avignon in 1326 launched its thunder, because they had signs, counter-signs, a president, and swore love and assistance to each other. (See Findel's History, p. 70.) Are we to suppose that everywhere such Chapters ceased to exist, or may we not preferably suppose that conceit is spoiling much good paper?

Take the old Constitutional Charges. Many of these contain an Apprentice Charge, which proves that he had something, though he was not anywhere—unless it might be in some debased lodge in Scotland—a Free Mason. But take the Cooke Manuscript, about 1450, but the substance of it very much earlier; there we have two Masters' degrees, besides the Apprentice, and by implication three Masters' degrees, for Passed Masters' degrees, for Passed Masters often had to labour as journeymen. French laws of the thirteenth century made a special class of these extra Masters. I modernise only the spelling in this quotation: "Wherefore the aforesaid Master Englet (Euclid) ordained they were passing of cunning should be passed honored, and 'ded to call the cunning Master to inform the less cunning Masters of which were called Masters of Nobility of wit and cunning of that Art. Nevertheless they commanded that they were less of wit, should not be called servant nor subject, but Fellows for Nobility of their gentle blood." This speaks for itself. We have the cunning or Noble, or Passed Masters, and was there no authority in ancient times to grant this cunning Master the proof of his rank?—historically we know there was. Everyone now admits a 1st and 2nd degree, apparently without a competently Passed Master. In Ancient Guild Masonry it was the 3rd G.M.M. who Passed the Master Mason.

Bro. Stretton has stated that the boy Apprentice was admitted by a ceremony similar to our present, but note further: In the first place himself had to remain in it 7 years before he could be made Free in the 2°, and in 1866 when he joined (I may say) a Midland Guild in the jurisdiction of York, a Guild which claimed 300 years of existence, there were, and would be, circumstances in that position which are not at all applicable to our Modern Apprentice. Anyhow he had to remain a non-Mason, and Apprentice for 7 years before he could be Freed as a Fellow in the 2°, and pass onward. It is from technical references in the 3rd and 4th sections that we derive the modern

degree of Mark Mason and Mark Master. The 3rd degree test of the work of the 2° are Fitters and Mark Men. The 4th degree are *Setters* or Erectors. Do you want some proof of the existence of these Masons? Turn to Bro. Gould's larger history, and you will find that in 1356 the "*Hewers*" were in contention with the "*Setters*" until the Lord Mayor of London regulated them by a mandate of ten rules.

The 5th degree is a Foreman under a Master, and has his technical instruction by a regulated ceremony. Now suppose we were a practical body and the Wardens had to be passed ceremonially as a proof of competence, what harm would there be in calling these Brothers 4th and 5th degree men? And the same thing applies to the 6th degree of Passed Master. If the Wardens were 4th and 5th degree men the Master might be termed of the 6th degree. The difference is that the Guild system of the Operatives is a graduated practical and technical system in which every rank must be proved fully competent. At the building of the Temple these 5th degree men were Menalzchim (comforters), the 6th Harods (rulers). These terms are only Hebrew translations of similar terms in Egyptian and other foreign Guilds.

When Bro. Stretton speaks of Arch Masons he evidently does not mean to refer to the present degree; he refers to the Masons who do arch work only, equally in seven sections. The one worked "square" and level building, the other curved and "arch" work, used the compass and they only. Ceremonially, unless it is in the nature of the agreement of the three Principals with the 3 G.M.M., there is little assimilation; but we have in the 4th "square" degree a commemorative ceremonial of the Dedication of the Temple, which has also reference to the search by three later G.M.M. for the center-place which had been that of the Temple of Solomon.

But the most important thing in this Guild is this: that annually, on the 2nd October, or a moon before the Dedication of the Temple, there is a species of Passion-play, and this celebration is not, as with us, a *degree* but a commemorative Rite of a circumstance which they say actually occurred, and which was ordered by Solomon to be annually continued for ever. Now the Durham-York ritual, which I have previously mentioned, carries out the Operative form of the tragedy almost to the letter, but there is another singular circumstance connected with the ceremony. It represents with equal accuracy the annual religious tragedy of the ancient mysteries. This old North Country ritual—York, Durham, Northumberland—represents Solomon as ordering Adoniram (a man who actually was slain by the mob in the days of Solomon's successor) to prepare a magnificent tomb of black marble, which he accomplished in 7 days, after which 7 more days the remains of our 3rd G.M. were exposed to the lamentations of the Craft, at the end of which period the Craftsmen were rejoiced by the appointment of Adoniram, prince of the people, as successor to the defunct Grand Master. Diodorus Siculus, in alluding to the tragedy of the mysteries, says that the people lamented the death of Osiris for 15 days, when his rising was proclaimed and lamentations changed to peans of joy.

Even the actions of the mourners over the body of the defunct G.M. correspond with those which Virgil relates, as due to the Manes of a dead person, in the passage thus translated by Dryden:

"With *groans* and *cries* Misenius they deplore;
Old Coryanus compassed *thrice* the crew,
And dipped an Olive Branch in holy dew,
Which *thrice* he sprinkled round, and *thrice* aloud
Invoked the dead, and then dismissed the crowd."

This curious coincidence may well make us doubt whether the legendary death is a fact, or has more lately been changed, perhaps on some tradition. Closely allied as Solomon was with Egypt—artisti-

cally, commercially, and matrimonially—it is conceivable that he may have ordered the annual celebration of the tragedy of the Sun-God—he who was exalted—and that this became engrafted on older Roman Guilds—as Elias Ashmole taught—in the thirteenth century in this country.

Immediately succeeding the year 1717, there was a feeling that modern Masonry was very incomplete. Anderson gives a learned paper, thanks to Bro. Gould, now known to be by Martin Clare. He compares modern Masonry to an ancient bust with a broken nose, or a shattered ear. Guild Masonry, on the other hand, remains a perfect and complete work of technic and ceremony.

The Master Mason

By BROTHER ALEXANDER H. MORGAN, P. M.

"Behold, I have created the smith, that bloweth the coals in the fire, and that bringeth forth an instrument for its work." Isaiah, LIV. 16.

There are few Masonic Temples in which this great work of art, "The Ironworker and King Solomon," does not grace its walls. It is therefore interesting, especially to the younger members, to know something of the legend on which this masterpiece is based. The legend is unquestionably very ancient, since there are unmistakable traces in the traditions, mythology and folklore of southern European and Asiatic countries, and even in the Nordic tales. Brother Morgan, in *The Keystone*, has elaborated on this wonderful story in a most interesting manner.

"Son of the Forge," said Solomon, "I, too, honor thee, thou worthy successor of the great master, Tubal Cain. Take thou this seat at my right hand, prepared for the most worthy. It is thy due."

The story of "The Ironworker and King Solomon" is rendered by the translator as follows:

"And it came to pass, when Solomon, the son of David, had finished the Temple of Jerusalem, that he prepared a feast for the chief craftsmen and artificers, and spread the tables with the fatness of the land and with the wine and oil thereof.

"And Solomon had also prepared a seat of honor, and set it on his right hand, ready for that craftsman who might be pronounced most worthy among all who wrought in building the House of the Lord.

"And when the guests were about to be seated there arose a great commotion at the entrance, and a rough, uncouth-looking man forced his way through the attendants, and striding fearlessly to the seat of honor, seated himself therein, to the great scandal and dismay of the company. This unexpected guest, arrogating to himself the place designed for the master workmen, was an interruption of the peace and harmony of the meeting. The guards drew their swords and were about to dispatch the bold intruder, but the King raised his hands and commanded silence. Turning to the unknown man, Solomon said, 'What manner of man art thou? Why comest thou, rude and unseemly and un-

bidden, to our feast, where none are invited save the chief workmen of the Temple?'

"And the man answered and said, 'Please you, I come rudely because the servants at the portal barred my entrance and obliged me to force my way, but I came not unbidden; was it not proclaimed that this day the chief workmen of the Temple dine with the King? Therefore am I come.'

"And when the man had thus spoken, the guests talked with each other, and he who carved the Cherubim spoke aloud and said, 'This fellow is no sculptor. I know him not.'

The Cutters of Stone

And he who wrought in raising the walls said, 'He belongs not to those who are cutters of stone.'

Stone buildings, either for public or private use, were unknown to the twelve tribes of Israel. Their ancestors, when serving the Egyptians, worked on the brick and stone constructions of their taskmasters, but the Hebrews dwelt in tents, and through the forty years in the desert, the conquest of Canaan, down to the time of Solomon, the habitation invented by the son of Lamech was the abiding place of the tribes. When the ten tribes revolted at Shechem they raised the war cry, "To your tents, O Israel," showing that the same primitive shelter was still the house of the people.

The cutters of stone objecting to the intruder were probably men from Sidon or Gabal, known as "stone squarers." They came from those cities or rather provinces of Phoenicia. Those workmen had been brought to Jerusalem by the chief architect of the Temple. While there was but little stone used in the building, it was necessary to employ skilled artisans to set and carve the work, and there were no Hebrew "cutters of stone" who could do the work. The material, according to tradition, was brought from the quarries Zeredatha, some forty miles from Jerusalem; and though the discovery of stone quarries under the site of ancient Jerusalem has been the cause of disputing the ancient traditions, yet those discoveries are comparatively of modern date, and the stone taken from them was undoubtedly used in the rebuilding of

the city and Temple when the Jews returned from the seventy years' captivity at Babylon.

The Wood-Workers

And one who labored in shaping the timbers for the roof, said: "We who are cunning in cedar wood and know the mystery of joining strange timbers together know him not. He is not of us."

Along the northern boundary of Palestine a range of mountains known as Lebanon, or Libanus, separated the two countries, Phoenicia and Palestine. Here were found those famous cedars which have been the theme of song and story since the days of Solomon and his friend and ally, Hiram, King of Tyre. The timber most generally used in semi-tropical countries is the cedar. Next to the palm, which the Arab proverb says, "has nine hundred and ninety-nine uses," the cedar is the wood best adapted to the wants of the country in which it grows. On the slopes, and even the mountain tops, of Lebanon, from early history down to the present day, those great giants of the forest have reared their tall plumes toward the heavens, while the massive trunks stand, Atlas-like, as though supporting the blue canopy above. The grand structure on Mount Moriah, its pillars, door parts, lintels, the walls, its high and massive ceilings, all formed of the great timbers of cedar inlaid and covered with gold, cut and carved, the thousand curious complex figures that distinguish the Oriental modes of ornamentation, and which are still to be found in the mosques and temples and alhambbras of Eastern architecture, so that those who had wrought "in the mystery of joining strange timbers together," and in the most important work of the building, repudiated the intruding workman. And so through all the numerous groups of workmen ran the same indignant rejection of this unknown laborer, "He is not of us. We know him not." And the King becoming impatient, turned to him and said, "How sayest thou now; wherefore should I not have thee plucked by the beard, scourged with a scourge, and stoned with stones, even unto death?" But the man, nothing daunted, reached for a great goblet of wine and drained it to the King's health; then, turning to his assailants, he said to the cutters of stone, "Who made the instruments with which you carve?" and they answered, "The blacksmith." And to the chief of the workers in wood, "Who made the tools with which you felled the cedars of Lebanon, and shaped them into pillars and roof for the temple?" and he also answered, "The blacksmith." It was the same response from all the chief artificers. The blacksmith, they all admitted, made the instruments without which none could have done the work.

The Blacksmith—Son of the Forge

Then said the man to Solomon: "Behold, O King, I am he whom when men deride they call 'blacksmith', but when they would honor me they call me 'Son of the Forge.' These craftsmen say truly that I am not of them; I am their superior. Without my labor first, their labor could not be. The great Tubal Cain, whom all men honor, taught those who in turn taught me my handicraft, and the mighty Vulcan, who wrought in fire and smoke and sweat, as I do, it was not deemed unmeet should have even the Queen of Beauty to wife."

There was no gainsaying the argument of the sturdy workman. The stone-cutters and the wood-workers, the carvers and gilders were confounded to silence. Solomon, convinced of the justice of his plea, bade him take the seat of honor. Thus it came to pass at the feast of Solomon, King of Israel, and from that time forth the blacksmith was held in high esteem throughout all the lands.

The Application of the Legend

The deductions from the foregoing legend are most pertinent to the history and traditions of Freemasonry. Work is the fundamental principle of that institution. The recognition of the true workman, the necessity of his labors both in the preparation and execution of the work, is here acknowledged and rewarded. So, in Freemasonry, he who helps to build up the great structure, he who makes the working tools and wields them to the benefit of the whole, not in selfish advancement or in personal profit, he is the workman that shall sit in the place of honor and receive the plaudits of the brethren.

The workmen who made the instruments which enabled the builders of the Temple to execute and finish the masterpiece of Oriental architecture, which has served through all the intervening ages as the symbol and representative principle of the Masonic institution, has passed away, but his descendants still wield his sledge and hammers to the ringing music of the massive anvil. But the iron-worker of to-day in usefulness and importance exceeds in many thousandfold the brawny representative of Tubal Cain of the days of King Solomon. Then he made the working tools which others used in the execution of their work; but now he has ascended to a much higher plane, and he may claim to be the chief pioneer in the building up and civilization of the nations. He spans great rivers with his iron bridges, or tunnels beneath the waters, and lays his iron roads where it was thought the best of man could never penetrate. He climbs the mountains on his iron horse and startles the Olympian gods with the scream of his warning approach. He forges great missiles that carry fire, destruction and death to opposing forces beside which the Greek fire of the ancients was a harmless agent. High up toward the heavens he builds great structures rivaling the famous tower of the Plains of Shinar, but which are erected for the use and benefit of mankind, and not for the impious task of climbing to the supreme abode.

He has placed a girdle around the earth through which he annihilates time, distance, power and space; and he writes his thoughts with a pen plucked from the wings of lightning. All this and much more does the iron worker of the present day—far in advance of his ancestor so highly honored by King Solomon. He is no longer the subject pleading for recognition; he is the monarch ruling by the force of circumstances, which have reversed the conditions existing when the Temple was dedicated on Mount Moriah three thousand years ago; so that this piece of work which I have chosen as illustrative of my subject may be considered as a true exponent of the great principle of Freemasonry, Work, and he ever regarded as the product of a master workman.

"Atheist"

By BRO. ERNEST CRUTCHER, M. D.

Is it not remarkable that men who have left the strongest impression on the world's history were reckoned and stigmatized as "atheists"?

A free thinker—one who does think freely, unhindered by some theological presumption of whatever sort—is never an atheist. Even the meditative savage "sees God in the clouds and hears Him in the wind." There is a plan everywhere in Nature. Ergo, a Supreme Planner. And all is beneficent, despite our absurd "depressions" in worldly affairs and temperaments.

Note the lives of Voltaire, Paine, Thomas Jefferson, Bradlaugh, Lincoln, Bruno, Goethe, Balzac, Hugo, Benjamin Franklin, Copernicus (a priest), and multitudes of other great souls who were spoken against in a scandalous way by shallow folks who assumed to declare the will of the Creator. Who has been more vilely traduced than Voltaire? One of the most widely disseminated falsehoods is that of a Jesuit, who said:

"Voltaire, in dying, cried: 'O God, if there be a God, have mercy on my soul, if I have a soul.'"

What he actually said, after refusing to see a priest that an old woman had hurried to his bed, was:

"I die adoring God, loving all mankind, not hating my enemies."

Benjamin Franklin, a much abused man in his day and since, and who had much to do with establishing American Liberty, used as his morning prayer.

"Father of Light and Life, thou Goodness Supreme, O teach me what is good, teach me Thyself! Save me from folly, vanity and vice, from every low pursuit, and fill my soul with knowledge, conscious peace, and virtue pure, sacred, substantial, never-failing bliss!"

Another prayer he made was:

"Accept my kind offices to Thy other children, as the only return in my power for Thy continual favors to me."

An atheist, this?

Read Lincoln's Thanksgiving proclamations and be humbled by his veneration. J. W. Hill's "Life of Lincoln" quotes him thus:

"I should be the veriest shallow and conceited blockhead upon the footstool, in the discharge of my duties, if I should hope to get along without the wisdom that comes from God and not from men."

Lincoln had a large recognition of spirituality in divers phases and practical application.

The very bones of Copernicus were dug up and burned, together with his book. Burned in ignominy and execration by confreres. Columbus, a Genoese Jew, suffered much from his disposition to think independently.

How long the list of martyrs to asserted atheism! Atheism and infidelity are not the same. I may declare the moon to be made of green cheese. You do not believe it. Ergo, you are infidel to that extent.

J. B. S. Haldane, a scientist, avers:

"We live in a dangerous age, but an extraordinary one. I am moderately hopeful. I am glad I lived when I did. It was a great show."

Cheerful, wholesome philosophy!

What sensible mind can read Pope's Universal Prayer and sneer at him as an atheist!

"Let not this weak unknowing hand, presume Thy bolts to throw.

And deal damnation 'round the land on all I judge Thy foe."

Canon Farrar lists a long line of pagan thinkers whom he designated as "seekers after God." Marcus Aurelius was among them.

Many of the truths of psychology lately put forth by advanced students were foreshadowed by the man who, next to Shakespeare, was considered the profoundest writer and metaphysician of the time. Balzac studied occult books, among them Swedenborg's, three years before he began to write that amazing "Seraphita." He was called an atheist. His study of the Will, in "Louis Lambert," is unparalleled. Read "Zanoni," and think of Bulwer as atheistic! Meditate on the inscription of Voltaire's church, erected to "The Unknown God." Atheist!

Tom Paine's writings did much to establish freedom in America. I recall, as a child, how these names were spoken in a whisper; they were stigmatized "unbelievers," atheists, and what not, because, forsooth, they dared to think not according to formula. The founder of the Jesuits, Loyola himself, was tried by a clerical court on suspicion of being interested in Rosicrucianism. He was dismissed with a warning.

Call no one atheist because he does not agree with your conception, or prejudice, of God.

There is no such thing as an atheist. The simple-minded might declare unbelief, but the shallowest observer may perceive—everywhere—the silent manifestation of a beneficent Creator. "The heavens declare the glory of God, and the firmament showeth His handiwork."

Millkan says, in his "Living Philosophy":

"Voltaire, in his attack on the church, was not attacking religious ideals in the least."

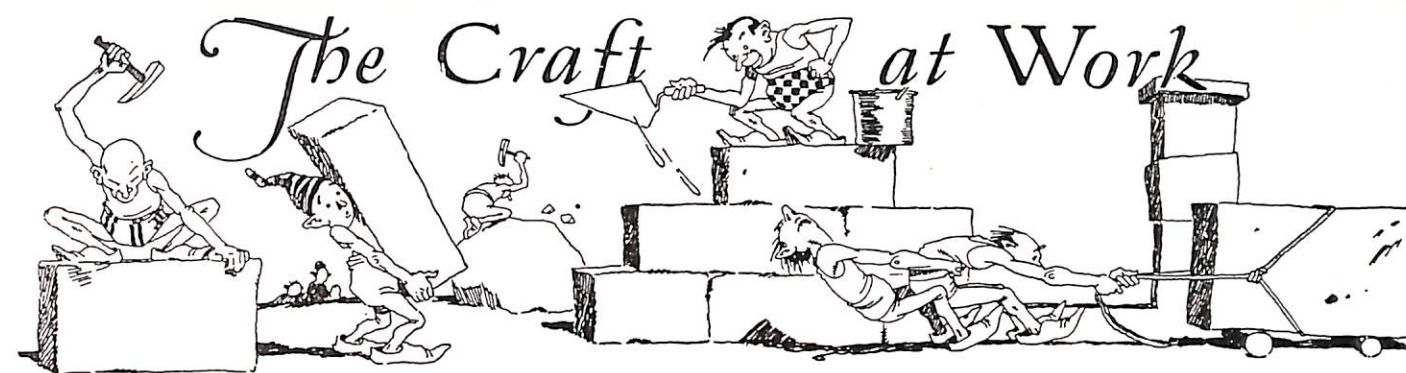
This superior man adds:

"The new God is a God of law and order; the new duty, to know that order and to get in harmony with it, to learn how to make the world a better place for mankind to live in, not merely how to save your individual soul. Science has provided a reason for altruistic effort quite independent of the ultimate destination of the individual, much more alluring than that of singing hosannas forever around a throne."

Sir Arthur Keith, a reverent and scientific thinker, says:

"Surely man is part of a great whole. Design is manifest everywhere. The darkness in which the final secret of the Universe lies hid is part of the Great Design. The anthropomorphic God of the Hebrews cannot meet our modern needs."

Creeds must grow, even as intelligence grows and widens. God is not static, any more than is anything in creation.



DECEMBER ANNIVERSARIES

DECEASED BRETHREN

Henry VI, King of England, who was initiated into Masonry in 1450, was born at Windsor, December 6, 1421.

Francis I, Grand Duke of Tuscany, who became a master Mason in 1731 at an emergency lodge at Norfolk, Eng., was born at Nancy, France, December 8, 1708.

James M. Varnum, Revolutionary officer, was born at Dracut, Mass., December 17, 1748, and in December, 1778 and 1782, delivered the St. John's Day address in St. John's Lodge, Providence, R. I.

Col. Silas Talbot, an officer of the famous "Rhode Island Line" in the Revolutionary War, received the fellowcraft degree in St. John's Lodge, Providence, R. I., December 16, 1778.

Gen. George Washington was on December 15, 1779, proposed by American Union Lodge at Morristown, N. J., as General Grand Master of the United States. On December 20, of that year, the Grand Lodge of Pennsylvania made a like proposal. On December 20, 1788, he was unanimously re-elected master of Alexandria (Va.) Lodge No. 22. His death occurred at Mount Vernon, December 14, 1799, and four days later the great patriot was buried Masonically by Alexandria Lodge.

Gen. Samuel Elbert, Governor of Georgia (1785), who had been appointed grand master of that state by the Grand Lodge of England, resigned December 16, 1786, in order that the Grand Lodge of Georgia might be organized.

Dewitt Clinton, Governor of New York (1817-21; 1825-28), and grand master of that state (1806-19), became master of Holland Lodge No. 16, New York City, December 27, 1794.

James Whitecomb, eighth Governor of Indiana (1843-49), and United States Senator from that state, was born near Windsor, Vt., December 1, 1795, and in 1825 was elected grand orator of the Grand Lodge of Indiana.

Joseph Lane, United States Senator from Oregon (1859-61), and candidate

for the office of Vice-President in 1860, was born in Buncombe County, N. C., December 14, 1801, and was a member of Center Lodge No. 23, Indianapolis, Ind.

Shadrach Bond, first Governor of Illinois (1818-22), and first grand master of the first grand lodge of that state (1821), affiliated with Western Star Lodge No. 107, Kaskaskia, Ill., December 27, 1806.

Rev. Hosea Ballou, founder of the Universalist Church, and celebrated Masonic orator, was elected master of Warren Lodge No. 23, Woodstock, Vt., in December, 1807.

Christopher (Kit) Carson, famous Indian scout, was born in Madison County, Ky., December 24, 1809, and on December 26, 1854, became a master Mason in Montezuma Lodge No. 109 (now No. 1), Santa Fe, N. Mex.

Israel Smith, Governor of Vermont (1807-08), and United States Senator from that state, died at Rutland, Vt., December 2, 1810. He was a member of Center Lodge No. 6 of that place.

Robert P. Dunlap, Governor of Maine (1834-38), and grand master of that state, became high priest of Montomery Chapter, R. A. M., Bath, Me., December 27, 1819.

George M. Dallas, eleventh Vice-President (1845-49), was elected master of Franklin Lodge No. 134, Philadelphia, Pa., in December, 1820, being re-elected the following year. In December, 1834, he became grand master of the grand lodge of that state. His death occurred at Philadelphia, December 31, 1864.

Samuel Emory Adams, who received the thirty-third degree at the hands of Grand Commander Albert Pike in 1885, the following year becoming an active member of the Southern Supreme Council, was born at Reading, Vt., December 1, 1828.

Gen. Stephen F. Austin, who in 1836 was defeated by Gen. Sam Houston for the first presidency of Texas, was a member of Louisiana Lodge No. 109, St. Genevieve, Territory of Louisiana, now Missouri. His death occurred December 27, 1836.

Gen. Sam Houston, Governor of Texas (1859-61), presided over the Masonic convention when the Grand Lodge of Texas was organized, the meeting being held at Houston, December 20, 1837.

Felix Grundy, United States Attorney-General under President Van Buren (1838-39), and a member of Hiram Lodge No. 7, Franklin, Tenn., died at Nashville, December 19, 1840.

Stephen A. Douglas, grand orator of the Grand Lodge of Illinois (1840), and United States Senator from that state (1847-61), was elected junior warden of Springfield (Ill.) Lodge No. 4, December 28, 1840.

Gen. James Shields, Governor of Oregon Territory (1848-49), and first master of National Lodge No. 12, Washington, D. C., was made an honorary member of the Grand Lodge of South Carolina, December 23, 1847.

Gen. Lew Wallace, famous author, and Governor of New Mexico Territory (1878-81), was initiated in Fountain Lodge No. 60, Covington, Ind., December 11, 1850, and on December 30, received the fellowcraft degree.

Henry L. Palmer, who for 30 years held the office of grand commander of the Northern Masonic Jurisdiction, and also served four terms as Grand Master of Wisconsin, was on December 12, 1850, elected master of Tracy Lodge No. 13 (now Wisconsin Lodge No. 13), at Milwaukee.

Thomas C. McRae, Governor of Arkansas (1921-25), and grand orator of the grand lodge of that state, was born at Mount Holly, Ark., December 21, 1851.

Thomas M. Waller, Governor of Connecticut (1883-85), became a Mason in Brainard Lodge No. 102, New London, Conn., December 24, 1867.

Philip S. Malcolm, grand prior of the Southern Supreme Council, was initiated in Sodus (N. Y.) Lodge No. 392, December 1, 1868, and was raised in that lodge 11 days later.

George W. Atkinson, grand master of West Virginia (1876), and subsequently Governor of that State, be-

came a Knight Templar, December 16, 1873.

James W. Nye, United States Senator from Nevada (1864-73), and a member of Hamilton (N. Y.) Lodge No. 120, died at White Plains, N. Y., December 25, 1876.

Isaac L. Patterson, Governor of Oregon (1927-29), received the master Mason degree in Salem (Ore.) Lodge No. 4, December 22, 1881. His death occurred at his farm home near Salem, December 21, 1929.

Joseph R. Bodwell, Governor of Maine (1887), and a member of Rockland (Me.) Lodge No. 79, died at Hallowell, Me., December 15, 1887.

Perry W. Weidner, Grand Minister of State of the Southern Supreme Council (1931) and grand master of the Grand Encampment, K. T., U. S. A., became a master Mason in Mystic Lodge No. 405, Dayton, Ohio, December 27, 1895.

Alexander Herrmann, famous magician, died December 17, 1896, while traveling from Rochester, N. Y., to Bradford, Pa., and was buried with Masonic ceremonies in Woodlawn Cemetery, near New York.

William Howard Taft, twenty-seventh President of the United States, addressed a meeting of the Grand Lodge of Massachusetts, December 27, 1914.

Samuel Gompers, president of the American Federation of Labor, and a member of Albert Pike Consistory, Washington, D. C., died at San Antonio, Texas, December 13, 1924.

William B. McKinley, United States Senator from Illinois (1921-26), and a member of Western Star Lodge No. 240, Champaign, Ill., died at Martinsville, Ind., December 7, 1926.

LIVING BRETHREN

Frank B. Kellogg, Secretary of State under President Coolidge, and a member of Rochester (Minn.) Lodge No. 21, was born at Potsdam, N. Y., December 22, 1856.

Lord Jellicoe, British admiral in command of the fleet during the World War, and grand master of the Grand Lodge of New Zealand (1922-24), during which time he was Governor General of that country, was born at Southampton, Eng., December 5, 1859.

Rudyard Kipling, famous English author, was born December 30, 1865, at Bombay, India. On December 6, 1886, he was raised in Lodge "Hope and Perseverance" No. 782, Lahore, Punjab, India.

Thomas C. McLeod, Governor of South Carolina (1923-27), and a member of Bishopville (S. C.) Lodge No.

104, was born at Lynchburg, S. C., December 17, 1868.

Earl C. Mills, Imperial Potentate of the Mystic Shrine, and a thirty-third degree member of the Southern Jurisdiction, was born at Newton, Iowa, December 28, 1870.

Henry S. Caulfield, Governor of Missouri, was born in St. Louis, December 9, 1873, and on December 13, 1921, received the entered apprentice degree in Tuscan Lodge No. 360 of that city.

William J. Fields, Governor of Kentucky (1924-28), was born at Willard, Ky., December 29, 1874, and in December, 1901, became a Mason in Little Sandy Lodge No. 712, Rosedale, Ky.

David A. Reed, United States Senator from Pennsylvania, was born at Pittsburgh, December 21, 1880. He received the Royal Arch degrees at Philadelphia.

General John J. Pershing was initiated in Lincoln (Neb.) Lodge No. 19, December 11, 1888, being passed and raised on December 22 of that year. The Orders of Knighthood were conferred upon him by Mount Moriah Commandery No. 4, K. T., Lincoln, Neb., December 3, 1894.

Irving Bacheller, editor of the *New York World* (1898-1900), and well-known author, was raised in Kane Lodge No. 454, New York City, December 5, 1899.

Prince George of England, was born at London, December 20, 1902, and on December 4, 1931, was installed as master of Navy Lodge No. 2612, London, succeeding his brother, the Duke of York.

Esten A. Fletcher, Past Imperial Potentate of the Mystic Shrine, became a member of Damascus Shrine Temple, Rochester, N. Y., December 2, 1903.

Arthur Seligman, Governor of New Mexico, received the thirty-second degree at Santa Fe, N. Mex., December 20, 1908.

General James G. Harbord, distinguished army officer, received the thirty-second degree in the Army Bodices, December 5, 1909.

Lawrence M. Judd, Governor of Hawaii, was made a Mason in Hawaiian Lodge No. 21, Honolulu, December 4, 1915.

Andrew W. Mellon, United States Ambassador to Great Britain, was made a MMason "at sight" in Pittsburgh by the Grand Master of Pennsylvania, December 29, 1928.

NEW MASSACHUSETTS

LODGE CONSTITUTED

Moses Michael Hays Lodge, A. F. & A. M., was constituted on November 23, amid impressive ceremonies in Ma-

sonic Temple, Boston, Mass. The new lodge is the 299th constituted in Massachusetts.

The organization of the Moses Michael Hays Lodge is as follows:

Worshipful T. Rutherford Edwards, of Quincy, past master of Revere Lodge, of Boston, worshipful master; Worshipful Joseph Brettler, of Brookline, past master of Germania Lodge, senior warden; Harry Smith of Brookline, past master of Shawmut Lodge of Randolph, junior warden; Right Worshipful Bradford L. Ames, district deputy grand master for the first Masonic district, treasurer; Right Worshipful Arthur E. Fisk, past district deputy grand master for the second district, secretary; Charles J. Jaffe, chaplain; Worshipful Henry W. Stevens, marshal; Harry A. Friedland, senior deacon; Joseph R. Rosen, junior deacon; Milton Garb, senior steward; Howard S. Gutlon, junior steward; Ralph J. Cohen, inside sentinel; Samuel D. Basch, tyler.

The work was the entered apprentice degree.

Most Worshipful Curtis Chipman, grand master, and grand officers of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Massachusetts, officiated. The new lodge is named for a grand master who completed his term in 1792.

Among those in attendance were: Arthur D. Prince, Frank L. Simpson and Herbert W. Dean, past grand masters; Frederick W. Hamilton, grand secretary; Charles H. Ramsay, grand treasurer; Right Worshipful Robert S. Chase, district deputy grand master; and Right Worshipful Rutherford E. Smith, deputy grand master.

CURTIS CHIPMAN RE-ELECTED

The Grand lodge of Massachusetts, A. F. and A. M., held its annual election of officers Wednesday afternoon, December 14, in Masonic Temple, 51 Boylston Street, Boston. The following were elected: Curtis Chipman of Cambridge, grand master; Addison G. Brooks of Gloucester, senior grand warden; Walter E. Dow of Fall River, junior grand warden; Charles H. Ramsay of Cambridge, grand treasurer, and F. W. Hamilton of Cambridge grand secretary.

The following directors were elected for a period of two years: Myron L. Keith of Brockton, R. W.; Rutherford E. Smith of Newton, R. W.; Dana J. Flanders of Malden, M. W., and Arthur D. Prince of Lowell, M. W.

Ex-Gov. Channing H. Cox was elected trustee of the Masonic Education and Charity Trust for eight years.

beginning Jan. 1. Leverett Saltonstall of Newton was elected to the same trust for a period of four years, beginning on Jan. 1.

GENIUS AND SOLITUDE

Genius is alone both as to the world it constitutes and as to the world in which it moves. Souls of coarse fibre and mean store cannot responsively reproduce the delicacy and wealth of its inner experiences; neither can they see the supernatural glory of its outer visions. For genius beholds without the wonders it first feels within. To its perception, in imaginative grief, the ocean is a universe of tears, murmuring human woes. In its moods of abounding love and serenity every material object is an emblematic voice, a window of spirit, a divinized hieroglyph.

When two friends, Beaumont and De Tocqueville, were floating together at evening in a boat on one of the great lakes of the western continent, the latter says the moon stood in the edge of the sky, "like a transparent door opening into another world." Such an expression would be unmeaning or distressing to a mere prosaist. Soft, rich, capacious genius, looking with eyes of inquiring tenderness into every soul it meets, and seeing nothing there corresponding with what is deepest and dearest in itself, is repelled into loneliness. There in pathetic disappointment, with rebounding and ebullient faith it laves the void with the copious overflow of its emotions, until that void, filled with immortal spirits, with heaven and God, reflects upon this yearning giver and recipient wonderful answers of beauty and love. And so a divine place is won and solitude becomes more sufficing than society.

When the young Michaelangelo went to Rome and began to study and labor there, he wrote home — "I have no friends—I need none." The huge "confusion of the life of this metropolis" only penetrated like a distant murmur, "the solitude in which he dwelt and toiled, with little sympathy from other men, though with much admiration. His chief happiness was in absorbing work and in the visions of that ideal realm where he walked as king." — BRO. JULIUS J. PRICE, PH. D., 32.

TEMPLE DEDICATED IN MALTA

Two Irish Masonic lodges and one Scotch lodge recently purchased improved property, Villa Blye, in Casal Paula, Malta, which, after being altered, was dedicated on August 20, 1932, as a Masonic Temple. The action taken by these three lodges is re-

garded as a distinct step in the advancement of the Craft on that island. Precarious conditions there, due principally to adverse sentiment, made it difficult to obtain places to hold Masonic meetings.

The distinguished brethren who participated in the dedication ceremonies were: H. C. Wayt, of the Grand Lodge of Ireland; Noah S. Hall, past master of a Scotch Lodge, St. Andrew No. 966, Senglea, Malta, and past grand standard bearer of the United Grand Lodge of England, and Dr. A. M. Macfarlane, deputy district grand master of the District Grand Lodge of the Western Mediterranean, Scotch constitution.

The lodge was opened under the banner of the lodges of the Irish constitution (Leinster No. 387; Abercorn No. 273). The dedication ceremonies were performed by Dr. Macfarlane and officers appointed under the Irish and Scotch constitutions.

In his address Mr. Wayt said among other things: "This Temple will stand when all present have passed to the Grand Lodge Above, and will remain as a record of your craftsmanship which I feel sure you will acclaim as a fitting reward for your services, and on behalf of the brethren of the lodges who will meet in this building, I thank you."

Jews ADMITTED TO

CRAFT 1732

In the *Daily Post* for September 22, 1732 (England), there is an item which describes a meeting of a lodge of Free and Accepted Masons at the Rose Tavern in Cheapside, where, in the presence of several brethren of distinction, Jews as well as Christians, Ed. Rose was admitted into the fraternity by Daniel Delvalle, an eminent Jew snuff merchant.

It appears that Mr. Delvalle was master of the lodge from June to December, 1732.

The announcement of the meeting seems to have caused some comment, as *Fog's Journal* of October 7, 1732, called attention to a meeting to be held at Lincoln's Inn Fields, near Clare Market, when the "cause of the Jew Masons would be fully cleared and the affair of the Bricklayers' Lodge from Barbican, to the Rose Tavern in Cheap-side disclosed" by the "Orator Henley." It is thought that the objection had been made at Barbican to the meeting of the Masonic lodge on the Christian Sabbath, as the initiation of Mr. Rose had apparently taken place on that day, September 17, which accounted for the lodge communication being held at the Rose Tavern in Cheapside.

DUAL MEMBERSHIP

The necessity for a Mason to hold membership in more than one lodge is not apparent, because as a rule, the second membership is generally located at some point far distant from his original lodge. While we admit the desirability of the social contact, brotherliness, friendship, etc., we must not lose sight of the fact that true Masonry goes beyond even these contacts.

When one has given his allegiance to a lodge, he becomes a unit of it, and wherever he is located, he is entitled to all the rights and privileges it affords. A second or dual membership cannot possibly offer anything more. On the other hand, individuals having this dual membership may become a responsibility and a liability to two lodges, instead of one. — Edward C. Mullen, P. G. M., Illinois.

HOLD THE FAITH

It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment, and without the prospect of it. In France the political cauldron seethes and bubbles with uncertainty; Russia, as usual, like a cloud upon the horizon of Europe, while all the energies, resources and influences of the British Empire are sorely tried.

Of our own troubles no man can see the end. They are, fortunately as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy and charity—no man need seriously to despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

Note: The above appeared in *Harp-er's Weekly* seventy-four years ago. The nation has endured and prospered mightily since that time, and will continue to prosper and grow greater if we hold the faith.

PRECEDENT

For the first time in its history, the Grand Lodge of Ireland met in a provincial town. The occasion took place October 6, 1932, following the consecration of a new chapter at Newry to be known as the South Down Chapter of Prince Masons No. 17.

A BRITISH VISIT

The following deputation of executive officers of the United Grand Lodge of England visited Sweden at the invitation of King Gustave V, grand master of the Grand Lodge in that country, during the month of October: Lord Amphill, pro grand master; J. Russell McLaren, president of the Board of General Purposes; Sir Colville Smith, grand secretary, and C. R. I. Nicholl, grand director of ceremonies.

The higher degrees were represented by Viscount Galway, J. C. F. Tower and Maj. R. L. Loyd.

MAN AND HIS FELLOWS

The character and experience of men depend on the inmost modes of thought and feeling they cherish, their favorite object and kinds of contemplation, rather than on the sociality or solitariness of their outward habits. Man is a meditating atom, whose happiness or misery lies in his meditation.

The cynic in his isolation of contemptuous hate was cold, bitter, repulsive and wretched. The stoic was capable of enthusiasm; could withdraw into a glowing inner life. The man who separates himself from mankind to nourish dislike or contempt for them has in him a morbid element which must make woe.

True content, a life of divine delight, cannot be attained through a sense of superiority secured by thrusting others down, but only through one secured by lifting ourselves up, by communing with the great principles of morality, contemplating the conditions of universal good, laying hold of the will of God.

Whoso would climb over a staircase of subjected men into a lonely happiness, will find in it misery when he arrives. To be really happy one must love and wish to elevate men, not despise and wish to rule them.

There is nothing in which the blindness and deceit of self-love is more deeply revealed than in the supposition with which misanthropic recluses frequently flatter themselves of their complete detachment from other men—their lofty freedom. Spatial separation is not spiritual independence. Of all men the man-hater is the one who is fastened to his fellow men by the closest and most degrading bond. Misanthropy as a dominant characteristic, if thoroughly traced and analyzed, will be found almost always to be the revenge we take on mankind for fancied wrong it has inflicted on us, especially for its failure to appreciate us and admire us according to our fancied deserts.

The powerful and savagely alienated Arthur Schopenhauer, who said that in order to despise men as they deserved, it was necessary not to hate them, was embittered, almost infuriated by disappointment in not obtaining the notice he thought he deserved. He came daily from his sullen retreat to dine at a great public table, where he could display his extraordinary conversational powers. He eagerly gathered every scrap of praise that fell from the press and fed on it with desperate hunger. He sat in his hotel at Frankfort, in this age of newspapers and telegraphs, a sublimar Diogenes, the whole earth his tub.

An apathetic carelessness for men shows that we really despise them, but an angry, restless resentment towards them betrays how great a place they occupy in our hearts. Diogenes and Alcibiades were equally dependent on public attention; the one to feel the employment of his pride and scorn intensified by the reaction of hate and admiration he called forth; the other to feel the similar fruition of his vanity and sympathy. Stylites made his column a theater; Aurelius made his throne a hermitage. The greatest egotists are the most fond of retirement and publicity. The truly great and healthy man is not dependent on either, but draws blessings out of both—resolve, inspiration, consecration, sanity.

—JULIUS J. PRICE, PH. D., 32°.

THE PHILAETHES—A MISSION AND A PROMISE

By ALFRED H. MOORHOUSE
President, The Philaethes Society

While the criticism may partly be justified that Freemasonry is already sufficiently encumbered with side issues and that there is no need for more, and while I have in the past decried against enlarging the field of this phase of our institution, for the reason that it tended to divert men's thoughts and energies into channels other than the parent stream of the Craft, I cannot help the feeling that because of a possible shortcoming within the organization itself, there is a very real need for just such a society as that of The Philaethes, the aim and purpose of which is the search for truth and light, and upon whose shield the motto, "There is no Religion Higher Than Truth," is proudly borne.

For a long time it has been apparent to many earnest students of Freemasonry that the Craft has lacked suitable facilities for the education of the newly made member to its ideals.

Too often men upon whom the degrees have made a profound impression have, after passing through its cere-

monies, found themselves helpless in their desire to acquire more light on the subject of Freemasonry; they have been bewildered by a strange lack of directness on the part of those to whom they could naturally and logically look for guidance; with the result that after one or two ineffectual attempts, and sometimes even rebuffs, they have given the search up as a bad job and become indifferent and of no particular value to the Craft and its serious purposes.

While it is true there have been spasmodic attempts in different jurisdictions at different times to foster the spirit of Masonic research and education, these have in the main been largely failures, and the net result of such efforts not worthy of the larger possibilities open to the Craft. There has always been lacking a specific and comprehensive program of universal application, with the result, as I have before said, that the would-be student has floundered helplessly about in a maze of perplexities—not knowing which course to follow. In short, the initiate has been denied the opportunity "to improve himself in Masonry,"—a fundamental admonition.

Inevitably, and in consequence of these conditions, many men whose influence, through their natural abilities and desire to be of service, would have been of incalculable benefit, have been really lost to the Craft.

A reproach rests upon the organization in consequence of this indifference.

Perhaps because of these conditions the so-called side orders have found a fertile field for their too-often-mistaken activities. They have prospered mightily at the expense of the parent body.

In every organization, however, are to be found men to whom ordinary obstacles, or even great difficulties, serve merely as a stimulus; men who will never be deterred from following through with persistency and zeal to the ultimate objectives the cause in which they are enlisted.

It is well that there are such individuals. Otherwise progress would cease, for it is axiomatic in Freemasonry as in other things that "standing still is going backward"; and with an increasing membership composed of men to whom in large measure Freemasonry is little more than a name, the main purposes of the organization are being defeated.

Scant argument can be found for the continuance of this negative policy.

In the present involved condition of international relations much misunderstanding exists, and members of the great Fraternity cannot be expected to understand the motives actuating their brethren in other lands without direct

information on the different subjects directly affecting it.

All virtue is not confined to any one country. Students, philosophers, savants are to be found in the remote corners of the world. Why, then, should not these minds be brought to the service of Freemasonry and the fruit of their genius co-ordinated and put to the service of our Craft?

In an attempt to bring together and make accessible for the use of all the Craft the best thought of the best minds within it, The Philaethes are seeking, and with success, to promote an international Masonic viewpoint and to discover the way of the truth and light.

The fact that among the forty Fellows of this society are distinguished citizens of more than twenty countries gives it an unique distinction. To this nucleus is gradually accruing an enlarging body of serious-minded men to whom the Craft is more than a mere meeting place for congenial spirits, but rather a medium for the practical expression of humanitarian impulses, of wide scope, designed for and aimed at the improvement of society in general. There can be no criticism of such a course.

This, then, is the reason for The Philaethes' existence. Largely through the devoted efforts of our able secretary, Cyrus Field Willard, of San Diego, Cal., and the example and unflagging zeal of our late beloved Fellow and President, Robert I. Clegg, the society has taken forward steps to accomplish its purpose and made definite progress. As time passes it seems inevitable that the society will attract serious Freemasons into its services. With this increase in growth will come new responsibilities, but with a firm belief in our cause and the whole-hearted co-operation of all its individual members, we may look forward with confidence to a work of joyful service in behalf of our fellows, and we know no worthier purpose.

There are many lodges in Egypt, Palestine, Syria and Iraq, which are entirely composed of Arabs who are all Mohammedans, as there are lodges in India entirely composed of Hindus and chartered by the grand lodges of England or Scotland.

MASSACHUSETTS MASONIC SECRETARIES

That interest in the Masonic Secretaries Association of Massachusetts is alive is evidenced by the attendance at the dinner and meeting, November 18, in Masonic Temple, Boston, of sixty-six of its membership.

The meeting was opened by Pres.

Herbert E. Reed (Isaiah Thomas), and after routine business the Association proceeded with its annual election of officers. The present officers were nominated and elected to continue another year. They are: President, Herbert E. Reed, Isaiah Thomas Lodge, Worcester; vice-president, Bradley A. McCausland, Belmont Lodge, Belmont; treasurer, Henry L. Cross, the Massachusetts Lodge, Boston; secretary, Louis E. Dexter, the Lodge of Stirling, Malden; sergeant-at-arms, Hazen P. Philbrick, Union Lodge, Dorchester; marshal, Roy Prout, Rural Lodge, Quincy.

Four new members were admitted, increasing the membership to 111 active, 21 associate, and 21 honorary.

Dr. Hamilton, grand secretary of the Grand Lodge of Massachusetts, conducted the usual question period, and some interesting and pertinent problems were discussed to the mutual benefit of those present. Plans are under way for meetings to be held in January, March, May, September, and November, 1933, and interesting programs will be provided.

NEW SCOTTISH RITE HEADS

Frederic B. Stevens, active for many years in freemasonry in Detroit, became acting sovereign grand commander of the Supreme Council of Scottish Rite Masons, northern jurisdiction, on October 10, when Leon M. Abbott, of Boston, died suddenly from a heart attack. Bro. Stevens, for many years a 33° Mason, was lieutenant commander of the northern jurisdiction, an office he had held for many years.

Upon notification of Bro. Abbott's death, Bro. Stevens immediately took over the duties of grand commander, a post he will fill until the annual election of the supreme council, which will be held in Boston next September. Several years ago he was placed in nomination for the office of sovereign grand commander, but declined the honor.

Mr. Stevens has been an active Mason since he was a young man, and is a member of the various bodies, although he devoted most of his time to the Scottish Rite bodies. He has been a trustee of the Masonic Temple Association and is one of the publication committee of *Masonic News*, of Detroit.

KENTUCKY GRAND LODGE

The 132nd annual session of the Grand Lodge of Kentucky, F. & A. M., was held in the city of Louisville, October 18, 19 and 20. The report of Grand Master F. C. Landberg showed an unusually active year of service in his official capacity, nearly 200 visitations, mostly to symbolic lodges in Ken-

tucky, having been made by him.

In his report the grand master referred especially to the 200th anniversary of the birth of George Washington, the observance of which, he said, was greatly facilitated by the George Washington Bicentennial Commission through its associate director, Representative Sol Bloom. As an expression of appreciation for furnishing material, suggestions and the presentation to each lodge of a picture of George Washington clothed as master, an engrossed resolution of gratitude was presented to the Bicentennial Commission and Mr. Bloom.

In the course of his remarks the grand master said that the lottery scheme which is meeting unfavorable comment in fraternal organizations throughout the country, has not been resorted to in the experience of Kentucky lodges. An interesting part of the grand master's report was his description of a visit of the grand lodge in a body to the Masonic Home for Children at St. Matthews, Ky., where the pupils gave the distinguished visitors an actual demonstration of what constitutes their everyday life in the home.

The endowment fund, the report continued, was very helpful in supporting this home during the last few years when its income had become reduced. The superintendent of the home stated that the cost per capita for its maintenance showed a sharp decline. The other outstanding charitable work of the Kentucky Grand Lodge is the maintenance of the Home for Old Masons at Shelbyville.

Grand Master Landberg reported his attendance at the dedication of the George Washington Masonic National Memorial at Alexandria, Va., on May 12 of this year, and his presence at the dedication of the Scottish Rite Temple in Louisville. He called attention to Masonic relief in these trying days, and he also dealt with Masonic education.

His refusal to permit the Grand Lodge of Kentucky to become associated with a national fraternal group, the purpose of which is to organize in united action on matters of national importance, was based upon the fact that this is contrary to Masonic principles inasmuch as political and religious matters may be involved. This action, of course, is in keeping with the fundamental principles of the Craft.

The Grand Lodge granted full power and authority to its grand master and grand secretary to establish mutual relations of amity and exchange representatives with twenty-one grand lodges in different parts of the world, which it named.

SOME MISSOURI

TRANSACTIONS

The next communication of the Grand Lodge of Missouri will be held at Kansas City, the home of its recently elected grand master, Thad. B. Landon. Several outstanding steps were taken by that grand lodge, among which are the following: Each salaried officer of the grand lodge voluntarily voted a very substantial cut in his own salary for the current year, with the exception of the grand master, who will accept no salary for his services.

Some of the Masonic Home applicants will be cared for at their present places of abode or elsewhere. This decision was reached because there are many more applicants for admission to that institution than can be accommodated, and it has been found that the cost of maintaining brethren and their dependents is less at their homes or among their relatives than at the Masonic Home.

Resolutions were offered by the Masonic Publications Committee, barring all privately owned Masonic publications. These resolutions will be acted upon at the next grand lodge communication, which, it is stated, "will throw several limitations and restrictions around" such publications.

THREE VENERABLE MASONS

George Beatty, who lives on his ranch near Winston, Mont., was born in Tyrone County, Ireland, May 11, 1837. He came to Montana in 1862, and in July, 1865, received the master Mason degree in Virginia City Lodge No. 43, then under the jurisdiction of Kansas, but since 1866 Virginia City Mason degree in Virginia City Lodge When Morning-Star Lodge No. 5, of Helena, Mont., was instituted, he became a charter member, and is the sole surviving charter member of that lodge.

In reminiscing, Mr. Beatty told a party of Masons who visited him recently that in the old days he rode

horseback regularly to lodge meetings, a distance of nearly 25 miles.

In the ninety-sixth year of life and the sixty-eighth of his Masonic affiliation, Mr. Beatty is in good physical health and mental vigor.

The two Canadian Masons are Samuel S. Clutton, of Vienna, Ontario, and William Backhouse, of Port Burwell,

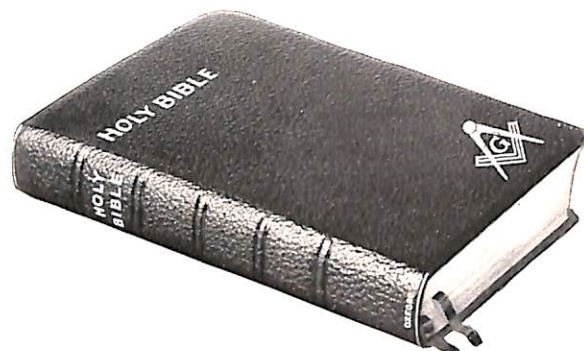
Ontario. Both are 93 years of age; both are sons of ministers; both married the same year; each had a family of six children; both were in the grain business; both have been active in municipal affairs of their towns; both were provisional directors of the T., L. E. & P. Railway; both are frequent attendants at lodge meetings; both have held

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grand lodge offices, one as grand pursuivant and the other as grand steward, and both have attended grand lodge communications with constant regularity during the past 25 years.

Mr. Clutton, who was initiated in Malahide Lodge, Aylmer, Ontario, in 1861, and served as master of that lodge in 1865, is regarded as both the oldest Mason and the oldest past master in that province. In 1901 he affiliated with Vienna Lodge, Vienna, Ontario, and became its master in 1916 and 1917, 50 years after having been master of Malahide Lodge. Among Mr. Clutton's other Masonic affiliations are: Aylmer Chapter, R. A. M., which he organized, and of which he was first principal; Knight Templar order, and the Shrine. About two years ago he visited his son, Will F. Clutton, who is an active Mason in both the York and Scottish Rites, in Great Falls, Mont.

Mr. Backhouse has been affiliated with Oriental Lodge, Port Burwell, Ontario, since 1868, and served as master in 1906.

PRIORY BUILT IN 753

A quaint charm, yet most appropriate, characterized the background at the consecration of Colvin Lodge No. 5374, in St. Osyth's Priory, near Clacton-on-Sea, Essex, Eng., on October 1, 1932. This ancient Priory dates back to the year 753. Its carved and heavily raftered ceilings, with decorations distinctly emblematical of Masonry, are still in an excellent state of preservation.

Colvin Lodge, one of the newest English lodges, was consecrated with the deputy provincial grand master, Sir Harry Goschen, in the chair. Following the consecration ceremony, Brig.-Gen. R. B. Colvin, Provincial Grand Master of Essex, was installed as the first master of the new lodge bearing his name.

UNIQUE MASONIC GATHERING

The Island of St. Cuthbert, the largest of the group of the Farne Islands off the coast of Northumberland, Eng., was recently the picturesque and solemn background of a gathering of Masons.

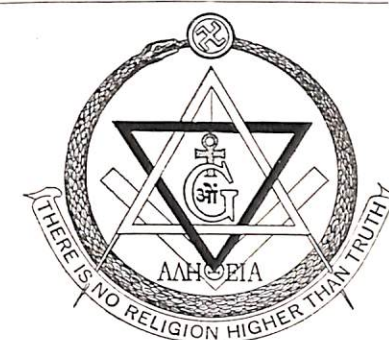
This islet with sixteen acres in area, precipitous cliffs up to 80 feet in height on the East, with otherwise low shore, has a small ancient chapel with a square tower near it, built for purposes of defense in the fourteenth century. It is believed that this chapel stands on the site of St. Cuthbert's hermitage, to which he retired from the priory at Holy Island or Lindisfarne, and at which place he died in 687, after

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his elevation to the bishopric of Lindisfarne.

Longstone rock, near-by, with its lighthouse, will long be remembered as the scene of the bravery of Grace Darling, who rescued some of the survivors of the wreck of the *Forfarshire* in 1838.

Members of Farne Lodge No. 5228, North Sunderland, Eng., and their wives, together with members of several neighboring lodges, made the pilgrimage to the historic spot, where they held an open air service on a hillside which formed a natural amphitheatre. When it came time for the service to begin, the people were called from various parts of the island by the tolling of the old bell in the ancient chapel. A rope had been tied especially for this occasion, and it is many years, it is said, since the mainland folks have heard the tolling of the bell of that old place of worship.

The meeting was addressed by Canon Edwards Rees, past grand chaplain, and rector of Rothbury. After drawing attention to the spot, hallowed by the sacrifice and self-giving, nearly 1,300 years ago, by one of the greatest Englishmen—St. Cuthbert, the speaker drew many apt lessons from the functions of windows. Windows, he said, are evidences of man's discovery of the value of sunlight. Our forefathers showed wisdom in this respect when they framed laws relating to ancient lights. The value of sunlight and fresh air is not appreciated as much as it should be. This, the canon stated, is indicated by the fact that three-fourths of the English people do not get enough fresh air and sunshine, due to their being cooped up in the great cities.

The eye, the window of the soul, needs broad, clear vision of the world's things of beauty and inspiration that the soul may reflect the light of God's great heritage to man.

Continuing, the speaker expressed the opinion that despite the many things which people have to divert their minds, there is more unhappiness than ever. If this opinion were sound, he thought that the fault lies in the fact that the people fail to properly orientate themselves; that the lives of many have no direction or outlook. It is necessary, he declared, to have a proper view, that one may look out clearly and with intelligence into the world.

SCORES MASONIC "JOINERS"

W. Bro. John S. Ross, P. G. M., of the Grand Lodge of California, believes that one of the primary causes of the recent losses in Masonic membership comes from too much persuasion, especially on new members, to join some body or organization, the prerequisite

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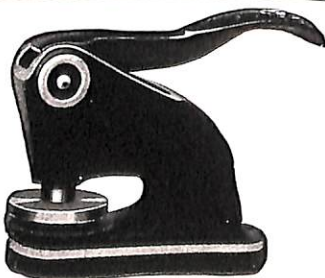
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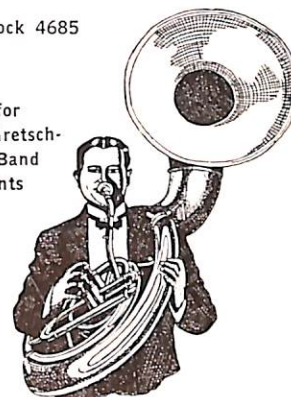
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of membership wherein is that a person be a master Mason.

"This is what often happens," says Bro. Ross. "A man may join a lodge; he can afford that; he can also afford to pay nine, twelve or fifteen dollars as dues per year to his lodge. Then some enthusiastic member of another organization persuades him to join that other organization, and so influenced by the solicitations of members of various organizations, he proceeds to pyramid memberships that he cannot afford. He faces an obligation of forty or fifty dollars or more per year in dues. Even though he may have been financially able to afford the fees required by other organizations at the time he joined them, financial difficulties may arise which make it impossible for him to meet his dues in all the organizations that he has joined.

"Our lodges should give their newly raised master Masons a full appreciation of the relative positions of lodges and these other organizations. If this were done before they join other organizations than the lodge, we would save many members who are lost through lack of this knowledge. Every member should know that the lodge is the Masonic body in which he should keep good his standing."

NOMENCLATURE

"To address a Knight Templar as Sir Knight is wrong grammatically as well as historically, according to careful writers on Masonic subjects. A Sir is a Knight, and a Knight is a Sir. To use both words together is like saying "Reverend Preacher," or "Doctor Physician."

One would never think of saying Sir Knight Walter Scott, although the fact that he is called Sir means that he was knighted by the King of England for distinguished service in literature. — *Masonic Bulletin.*"

THE CRAFTSMAN is glad to see a contemporary taking up this matter of the incongruity which exists in this country in its relation to the proper designation of a Templar Knight. We have consistently and persistently condemned the universal practice of dubbing a man who has taken Templar orders as a "Sir Knight." — [Ed.]

MASONIC LEAGUE OF NATIONS

At the recent installation dinner of Motherland Lodge No. 3861, London, Eng., Maj. R. Rigg, treasurer of that lodge, stated that it was representative of practically every portion of the British Empire and the English speaking peoples.

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Motherland Lodge has entertained more than 4,000 guests from all parts of the world. This unique work on the lodge, the speaker stated, is cementing the freemasons of the dominions, colonies, mandated territories of the British Empire and English speaking peoples of the world.

An important fact which many people lose sight of is the powerful Masonic influence for peace felt in all nations. Embodying the principles of brotherhood and good will, the speaker continued, Freemasonry in every age in the world stands, without political or religious design, as the true League of Nations.

Motherland Lodge was conceived by Perkins Bull. During the World War Mr. and Mrs. Bull gave over their spacious and well-appointed home for hospital purposes. From a small club or class of convalescent Masonic Canadian officers who met regularly in the hospital and the home of the late Thomas Forrester Agar, grew the idea of founding a Masonic lodge as a place of good fellowship for overseas Masons.

The retiring master, Alva Deibert-Evans, was born in Canada. The present master, Robert Masson-Smith, was born near Toronto, Canada. He was educated in Manitoba University, is a member of the Manitoba bar in that province and in California, where he practiced law. He was made a Mason in California and joined the Scottish Rite, becoming a thirty-second degree Mason in that state.

ENGLISH WOMAN'S REQUEST

The late Miss Caroline Buckton, of London, left £500 of her estate to the Masonic Charity Committee of the Province of West Yorkshire. Her will provided that the interest accruing from the £500 shall be paid to the unmarried daughter of a Freemason who is without means of a livelihood, and who is over 55 years of age. The legacy is to be called the "Joseph Buckton Preservation."

**SHIPS SUNK IN BATTLE
TO BE RAISED**

As historical exhibits the Canadian government contemplates raising the two ships, the *Scorpion* and the *Tigeress*, which were a part of Com. O. H. Perry's fleet in the famous Battle of Lake Erie September 10, 1813. These ships were captured by Great Britain and later were sunk under a disarmament treaty. They lie at the bottom of the lake near Pentanguishine, Ontario, in a fairly good state of preservation.

On the anniversary of the Battle of Lake Erie, September 10, 1859, the Grand Lodge of Ohio laid the corner

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stone of a monument erected to the memory of Commodore Perry and his companions in arms near Put-in-Bay, from which point that gallant naval officer set sail to do battle with the British fleet. The grand lodge was escorted from the city of Sandusky by a large number of brethren from the State of Ohio and near-by states "under the banner of Science Lodge No. 30," to a rocky promontory, where the ceremonies were performed.

The monument was erected by an association organized for the purpose from voluntary contributions. In his report on his official acts, J. N. Burr, deputy grand master of Ohio Grand Lodge, 1859, stated: "We commend this subject to the favorable consideration of the Masonic Fraternity, with full confidence that they will cheerfully aid in perpetuating the memory of their brother."

GEORGE WASHINGTON

INITIATED NOV. 4, 1932

George Washington, a direct descendant of Gen. George Washington's grandfather, was initiated in the same lodge, Fredericksburg No. 4, Virginia, and on the same day of the month, November 4, on which the first President took his first Masonic obligation. The same Bible, printed in 1668, used in that ceremonial, was used at this ceremonial. The occasion marked the 180th anniversary of the day, November 4, 1752, when General Washington took the first degree in Freemasonry.

DOMINICAN SCOTTISH RITE

REORGANIZED

A communication from the Supreme Council, Scottish Rite of the Dominican Republic, states that Haim H. Lopez-Penha, grand commander, has completely reorganized the Supreme Council and subordinate bodies. He has caused the laws, rules, regulations and liturgies to be reprinted and strictly observed.

A lecturer of note, Mr. Lopez-Penha has visited the principal Masonic centers of the country, and as a result new

interest in the Scottish Rite has been aroused. As an expression of this interest in Masonic ideals, the Supreme Council now demands from each subordinate body a "social service objective," according to the capacity of the body. All Scottish Rite bodies contribute book prizes to be awarded for proficiency to school boys and girls throughout the country. Sewing machines, together with diplomas, are awarded to those girls who prove their ability as seamstresses. The Supreme Council patronizes an annual science, arts and literature contest, with prizes of text books for public school use. This Supreme Council has secured from the congress a law establishing a representative of the council as a permanent member of the board of the Dominican Red Cross.

Four new consistories have been founded, as well as new Kadosh Councils and Chapters of Rose Croix.

FOREIGN MASONIC ITEMS

P. G. H. Dop, grand commander of the Supreme Council of The Netherlands since about 1921, has retired, and is succeeded by H. Van Tongeren, who was formerly lieutenant grand commander of that council.

A donation of £10,000 has been made by the Province of Hertfordshire to the Freemasons Hospital and Nursing Home, London, England, in the memory of the late Charles Edward Keyser, who was provincial grand master of that province, and chairman of the hospital at the time of his death.

Sir Basil P. Blackett, a director of the Bank of England, was nominated as grand treasurer of the United Grand Lodge of that country at its recent quarterly communication.

Born in 1882, he was educated at Marlborough and Oxford. He is past master of two English lodges and past district grand warden, Punjab. He contributed to Masonic charities in India, and is vice-president of the three Royal Masonic Institutions in England.

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*In the lobby of the Philadelphia "North American," Dec. 13, 1907

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The late Kenneth R. Thomson, formerly of Bournemouth, Eng., left £1,000 to each of the three Royal Masonic institutions and the Freemasons Hospital and Nursing Home—£4,000 in all. Mr. Thomson was prominently identified in the additional degrees in Masonry. He was a member of the thirty-first degree, Alfred Rose Croix Chapter, Taunton; past great chamberlain in Great Priory, and past assistant grand sword bearer, Mark Masonry.

The Fascist reports have made it appear that Vitorio Domizio Torrigiani, who died in Rome, August 31, 1932, and who was former grand master of the Grand Orient in Italy, was kindly permitted by Mussolini to return to his villa after serving a five-year term on the penal Island of Lipari. Reliable information is to the effect that he was a prisoner in his own villa in Rome, and never had a day of freedom from the time of his incarceration following his first arrest.

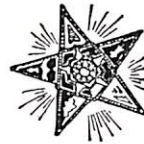
Brig.-Gen. William Henry Sitwell, of Barmoor Castle, Berwick, Eng., died September 7, 1932, in his seventy-second year. General Sitwell saw service in several important military campaigns and expeditions. Joining the Masonic Fraternity in 1886, and becoming affiliated with the York and Scottish Rites, he was an active Mason for the greater part of his life.

He succeeded the late Col. C. W. Napier-Clavering as Provincial Grand Master of Northumberland on July 21, 1932.

GROUP AUDIPHONE
SYSTEM INSTALLED

While visiting the Masonic Home at Charlton, Massachusetts, Wor. Maurice N. Abrahamson, Master of Temple Lodge, Boston, was informed by the Most Worshipful Grand Master, Curtis Chipman, of the uses made of the Chapel or Lodge Room at the Home. During the conversation, the Grand Master stated that there were several guests at the Home who are so deaf that while they attend religious services, prayer meetings, etc., they are unable to hear the sermons or whatever transpires in the Chapel. He expressed the hope that some time in the future it would be a very nice thing if these deaf persons could be made happy by the installation of an earphone and amplifying system.

After careful consideration and investigation, Wor. Bro. Abrahamson thought that it might be possible to install an audiphone system at the Home,


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and sought the cooperation of Wor. Isaac Gordon, Master of Shawmut Lodge, and Wor. Lewis Goldberg, Master of Everett C. Benton Lodge. The idea met with instant approval which resulted in the final installation at the Home of a group audiphone and public address system.

With the finest sort of co-operation from Brother W. C. Mooney, who is president of the Globe Phone Manufacturing Corp. of Reading, Mass., he collaborating with the Radio Television Industries Corporation, an associate company, lent every assistance in producing this wonderful equipment, and furnished it to the committee at cost.

The system installed is the finest that is obtainable and the most modern known to engineers of the present day, and is so constructed that additions in the future have been anticipated and prepared for. The entire expense of the equipment and installation has been borne by the three Masonic Lodges above mentioned and during the administration of the Masters mentioned above, with the exception of Wor. Arthur Wolfe who succeeded Wor. Lewis Goldberg as Master of Everett C. Benton Lodge, while the installation was in progress.

To Brothers Philip Fox, of Temple Lodge, and Benjamin Altman, of Shawmut Lodge, credit must be given for their untiring labor and efforts which resulted in this successful installation.

To determine the system and apparatus that was necessary to secure the desired purpose, an exhaustive study was made. The result of this investigation presented an opportunity to install not only an earphone system, but also a public address system that may be used inside and outside the Home, as well as receiving radio and transmitting what is known as electrical transcription through the phones or loud speaker, permitting operation of either or both at the same time. Preparation was also made for apparatus so powerful that should it at some future time become feasible from a financial viewpoint to install in each of the rooms of the guests of the Home a set of earphones, there will be sufficient amplification in the apparatus installed to enable each one of the guests to listen to radio reception from almost anywhere. The system installed, therefore, is more particularly described as follows:

Since the design of the equipment must be based on maximum requirements, an economic study was made to determine the load on the amplification system, based on a number of different hearing stations. The arrangement

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best suited to the present and future developments at the Home was determined and in order to check the calculations, the complete system was first set up on a mimic network in which proportional loads and values were used. From this setup it was then determined that in addition to a complete public address system, an interesting source of entertainment could be provided by the addition of a radio tuner and phonograph input for reproducing electrical transcription.

The complete control system is built into a well proportioned cabinet, and, from a cabinet design standpoint, presents a pleasing appearance which contributes well to its surroundings.

The amplifier itself is of the Class B type. This classification denotes a system using more than one push pull stage of amplification. It actually consists of three push pull stages of audio frequency amplification with all controls brought to the panel in front of the cabinet.

A high quality radio tuner consisting of three radio frequency stages and detector having a three selector radio frequency stage is also installed in the same cabinet.

The microphone is of the stretched diaphragm broadcast type mounted on a stand which can be adjusted to a desired height. It was desirable to have the tone quality comparable to the sensitiveness of the microphone and for this reason the stretched diaphragm type was chosen rather than the conventional carbon button type in order to avoid any so called carbon hiss.

The source of entertainment may be obtained from the microphone, radio tuner or phonograph input all conveniently connected to the amplifier.

The output is at present fed into eight sets of earphones for the hard of hearing, with convenient outlets located in the rear and the sides of the Chapel. The number of earphones may be increased to two hundred fifty stations without any changes being made in the amplifier. The earphones themselves are extremely light in weight though ruggedly constructed, and the leather headband provided is far more comfortable than the conventional metal strap or wire usually seen on earphones. An important feature of the earphones is the individual volume control on each set mounted conveniently on the cord whereby each listener monitors his or

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her volume of sound to suit the individual desire.

The output is also brought into dynamic speakers with outlets located in the Chapel, dining hall and outside veranda. The latter location takes care of the picnic grove and sufficient volume is provided to easily take care of a crowd of forty-five hundred to five thousand people. However, at present, there is only one dynamic speaker provided and that is located in the dining hall with an individual volume control connected as on the earphones. It is hoped, of course, that other speakers will be provided.

The amplifier volume control and the tone control are located on the front panel of the cabinet. The mixer or fader, as it is sometimes called, for the microphone and phonograph, and the impedance matching control for the earphones and speakers, are also located on the front panel. All are symmetrically arranged and plainly marked.

The wiring to all outlets is permanent in character. Power to the control supply is supplied normally from one source. However, in the event of failure of the normal source of supply, power may readily be taken from an adjacent circuit. The power supply is of course fused. The amplifier is also fused independently to protect it from damage due to an abrupt rise of current in excess of its capacity.

Great care has been exercised to prevent the grounding or short circuiting of any of the circuits, and as the outlets are all of the polarity type, no mistake can be made in plugging in a wrong lead. In other words, no two receptacles have similar slots and the prongs on the individual plugs can only fit into their matched receptacles.

All the equipment that went into the installation was purchased after tests demonstrated very well their superiority of performance both from the standpoint of continuity of service and freedom from any required maintenance. It is hoped that any further additions will match the quality already installed.

It has been suggested that the immediate needs are the addition of three dynamic speakers and equipment for reproduction of electrical transcription.

The above detailed description of an installation made for the comfort of the guests at the home in Charlton deserves more than a passing thought, for into it have gone a wealth of loving thought and kindly consideration of the happiness of the less fortunate inmates at Charlton. The members of the three lodges, and particularly its officers, are to be congratulated on their generosity and foresight, and it is hoped their initiative will be widely copied. Ed.

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What if thy lips have drunk the lees?
The passion of a larger claim
Will put thy puny grief to shame.
Fling forth thy sorrow to the wind,
And join thy hopes with humankind.
Think the world thought, do the world
deed,

Think highly of thy brother's need.
Give thanks with all thy flaming heart,
Crave but to have in it a part.
Give thanks and claim thy heritage,
To be alive in such an age!"

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"Mother's coming here. She's leav-
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And, going out, we think, and enter
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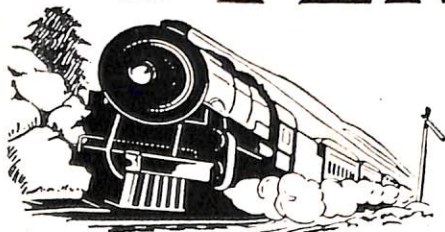
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